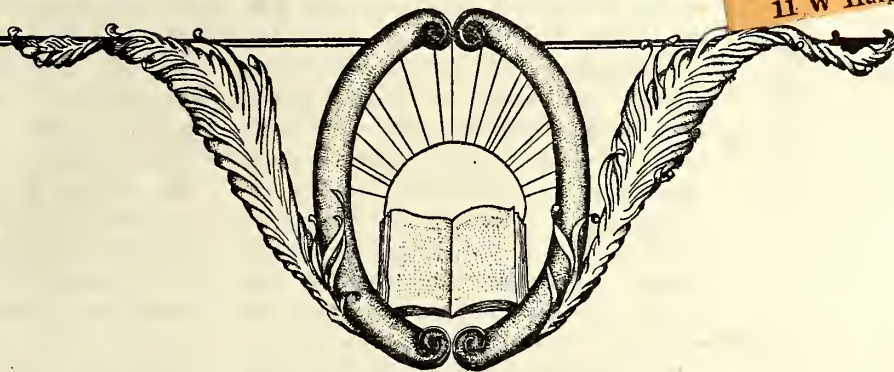


The Christian Sun

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J. O. Atkinson, Editor.

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THE GREAT MISSIONARY NEED.

"The power to pray, and the power to teach others to pray, is entirely dependent on the depth of his spiritual life.

"There can be no forward movement in Missions except as this is attained by a deepening of the spiritual life of the leaders of the Church, and a real spiritual revival among the members. The one real lack to-day is a lack of spiritual life; the one great need the realization of the constant presence and power of the Holy Spirit.

"The world conquest waits for our prayers. It has been said 'the essential task of evangelizing the world is the lifting up of the Church into a fuller spiritual life.' This lifting up of the Church waits for our prayers. Let us above everything beseech God for the Spirit of prayer. Does not the Holy Spirit of God here take the central place in these last instructions of Christ? Without faith in the promise of the Spirit, the Church will fail of her duty, and lose both the courage to pray and to testify through all the earth. Ought not everyone who desires to live for Christ and His Kingdom, to beseech God to remove that terrible blindness which hinders men from seeing that there is just one thing lacking in her work—the power of the Spirit, and just one thing required, that she fall down in intense fervent prayer to wait till she be endued with power from on high.—The State of the Church.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

FOLLOWING STRONG DRINK.

(Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them. Isa. 5:11. Golden text for Sunday, November 10.

There is no sin of body, mind, or soul, into which strong drink will not lead a person or a nation that follows after it. The supreme curse of our nation today is strong drink. More murders are caused by strong drink than by all other agencies combined; more prisoners are under punishment and condemnation now from strong drink than from all other causes combined; more hearts are made to ache, more homes are broken up, more tears are caused to flow from the ravages of strong drink than from all other causes combined. There is more desolation, poverty, want, woe, misery, in the world today, this hour, from the effects of strong drink than from all other sources whatsoever.

And yet, despite these trite facts known to everyone, men will go on seeking strong drink, rising early to follow after it, and continuing late till it inflames them.

The lesson of today presents a terrible pen picture of conditions brought on by the sin of strong drink. Here is a nation of "liars," "robbers," "thieves," adulterers," "scoffers," all brought on by strong drink, by intemperate indulgence. There are three distinct charges which the prophet makes against his nation. Ist. The nation has become false to its rulers. It has come to pass that "they devour their judges, all their kings are fallen." The safeguard of all nations is that its rulers shall have the loyal support of their subject. Israel no longer enjoyed this distinction. The "lid" was off; restraint was gone, authority had been banished. Indulgence had driven from this people the only hope of their own security. When restraint is gone barbarity appears, and a nation's existence is put in jeopardy.

The second charge against Israel is that it has become false to its own country. The spirit of patriotism was gone. Indulgence had unfitted them for the deep feelings of patriotism. The deep, rich moral fiber of patriotism was gone and there could be no sincere love of country. Sin had made them silly, senseless, shallow. They were not dependable; they were disloyal, faithless, untrue.

The third charge that Hosea makes is that they are now false to their God. "There is none among them that calleth unto me." A life of sinful indulgence finally does just that—it shuts God out. First untrue to self, to rulers, to country, it then becomes untrue to God. The man who indulges passion drives God out. "Blessed are the pure in heart, for they shall see God." Which signifies that the impure shall not see Him. They do not see Him because they shut Him out of their lives.

These are the steps downward that the drinking man takes. He does not intend to go so far downward, but having started the downward road, his speed is accelerated and he is far away before he is aware. Little by little he becomes indifferent, unconcerned; step by step he goes further and further away from all that is high and holy and pure and noble; and after awhile, ere he is aware, he is down in the drunkard's mire, prepared shortly for a drunkard's hell. Beware, reader, beware. Strong drink is man's most subtle foe, his most deadly enemy.

THE EASTERN VIRGINIA CONFERENCE.

The Conference convened at Sunbury, Gates county, N. C., in its 89th annual session October 29th. We do not believe the Conference ever had a better session, certainly not in our day. Measured from any point of view it was a great session. The note that appealed to us most was not the amount of money raised by the churches the past year, which was far beyond \$3,000.00; nor the able and enthusiastic addresses made by members of the Conference, which were inspiring and edifying, and not even the efficient and thorough work done by the several committees, though this was admirable and excellent; but that which took hold of the heart with the firmest grip and sounded sweetest to the ear was the high spiritual tone of the pleas and addresses and reports made, and the unmistakable evidence on every hand that here are ministers whose deepest care and concern is for the spiritual welfare of the churches and people over whom they have been called to preside.

There is a growth in spirituality among the brethren of this Conference, unless our ears deceive us. The ministers of this conference are striving to make it, what its name indicates, a Christian Conference in fact as well as in name and a mighty power for righteousness and the development of Christ's kingdom.

Rev. N. G. Newman D. D., has served the Conference many years as its presiding officer and certainly no organization

of Christian workers ever had a more thoughtful, congenial and careful presiding officer. His message to the Conference this year, in his annual address, was one of unfeigned eloquence, quiet dignity and convincing worth. It was truly a First Century Message to the Twentieth Century church, and it manifested clearly the power of the church to answer completely the perplexing problems of this fretful and feverish time. The address should be in print, but Dr. Newman had not written it.

Rev. C. H. Rowland was made President of the Conference, Bro. Newman urging this step on the grounds of his own long service.

We did not hear all the addresses of Conference but such as we heard were certainly to the point, and were convincing. President Harper stirred the Conference with his address on Christian Education; Col. J. E. West, Rev. J. W. Harrell and others moved the people's minds and hearts mightily in the matter of Home Missions; Revs. Warren H. Denison, C. H. Rowland, J. W. Harrell, and others carried the discussion of Foreign Missions to high water mark; while the reports on Sunday schools, Christian Endeavor, Moral Reform, Religious Literature and Woman's Missionary Work all evoked eloquent, enlightening, inspiring addresses.

Nearly the entire call for amounts from the churches was sent in, and the cash collections at Conference went considerably over \$3,000.00.

The new members of Conference were Revs. W. H. Garman, now pastor of Lambert's Point church, Henry Spencer Booth, of Norfolk Third church and, W. H. Denison D. D., of the Memorial Temple, Norfolk. These all added much to the session by their lively interest, pleasing addresses and wise counsel.

Rev. D. A. Keys, of South Norfolk church, has not been a member many years, but few men in the body, if any, are held in higher esteem and speak wiser words when on the floor than does Bro. Keys. He is a man of moderation, of poise, of personal piety and much magnetism, and his modest and sweet spirited manner makes for him friends everywhere. He has done a great work at South Norfolk and all that he has undertaken has prospered.

The Conference parted with Rev. H. E. Rountree with great reluctance. He has been a power for good and is in great esteem among those with whom he has associated. He secured a letter of transfer to join the North Carolina and Virginia Conference which convenes shortly in annual session at Greensboro First

church of which Bro. Rountree has but now become pastor.

We do not understand how the Conference, with its great numbers of delegates and visitors, was taken care of with such quiet efficiency and becoming hospitality, save from the fact that Bro. J. E. Corbett, an up-to-date business man, and a hustler, was chairman of the committee on Hospitality, and from the further fact that the good people in and about Sunbury are about the most congenial, generous and hospitable to be found anywhere whatsoever. The editor was housed under the cultured, hospitable and happy roof of Dr. Corbell and family than whom we could desire no more gracious and congenial hosts. Our stay there was a delight, and we are grateful.

The session of Conference next year will convene at Mt. Carmel in Isle of Wight Co., Va., and here is hoping that the wholesome plans and purposes laid out at Conference will be realized to the full in the several churches as the year advances.

THE PERVERSION OF HISTORY.

It is wonderful indeed as to how thoroughly and completely one may pervert history and turn its facts wrong side out and up side down. Sometimes ignorance is to blame for this; sometimes prejudice; sometimes a desire to injure. In the following we have a remarkable specimen of the perversion of historical facts, solely, we are inclined to think from ignorance, though, as it seems to us, a most inexcusable ignorance.

But read the following excerpt as it appears in the greatly esteemed Nashville Christian Advocate from the pen of one Dr. Watson B. Duncan, Charleston, S. C.:

"In the whole story of Methodism there is no incident more pathetic than the career of James O'Kelly. He began his eventful ministry during the Revolutionary War, was admitted into traveling connection in 1778, and was ordained elder at the organization of the Methodist Episcopal Church in 1784. For several years he was presiding elder of the South Virginia District, and was a member of the first Council that met in 1789. Becoming offended at Bishop Asbury, he soon rebelled against episcopal authority and sought to change the whole economy of the Church. The General Conference of 1792 is a memorable one in the annals of Methodism. At this Conference Mr. O'Kelly introduced his famous resolution to the effect that in case any preacher found himself aggrieved at his appointment he might appeal to the Conference, which should finally determine and settle the matter. Many hours were consumed

in the discussion of the resolution, after which it was defeated. Unsuccessful in his contentions, Mr. O'Kelly withdrew from the Conference, being joined by a few of the brethren. He then proceeded to organize a new Church, giving it the name of "Republican Methodist," which name was suggested by the prevalence of Republican principles in Virginia at that time. The disaffected leader and his followers strove to build up the new organization by a bitter tirade against the saintly Asbury and the regular Church, the good bishop himself being the particular object of their displeasure. It was a period of strife and bitterness and general disaffection. Many fell away from the ways of integrity and righteousness, and scores were ensnared in the meshes of the new enterprise. Jesse Lee says: "It was enough to make the saints of God weep between the porch and the altar, and that both day and night, to see how the Lord's people were carried away captive by the division." In 1801 Mr. O'Kelly had the name of the Church changed. Divisions and subdivisions followed, until in about twenty years from its commencement there remained but little of the new movement. On October 16, 1826, the embittered leader died. Thus ended the tragedy of a disaffected ministry. The story stands as a perpetual warning to the embittered preacher."

We do not see how it would be possible to produce, in fewer words, an impression that could be more misleading than the above.

"In 1801 Mr. O' Kelly had the name of the Church changed." What a monarch this man O'Kelly must have been to make and change churches at his will.

"Divisions and subdivisions followed until in about twenty years there remained but little of the new movement." Indeed? Why, sir, a hundred and more years have passed and this "new movement" is not dead yet. In fact it was never so strong and vigorous as today. This "new movement" has a history that any people on earth might well boast of; it has blazed the way, for more than a century, of religious liberty, of the right of private judgment, of making the Bible as a sufficient rule of faith and practice, and of making Christian conduct a sufficient test of fellowship: it gave to the world the first and now the oldest religious newspaper published; it gave our country the first co-educational college; and it has done more to wipe out sectarian bitterness and bigotry than any denomination extant. Christian churches, colleges, enterprises all over this country and in Canada testify to Mr. O'Kelly's

wisdom, sagacity, Christian zeal and prophetic vision.

We advise this brother Duncan to send us \$1.50 and let us send him a copy of McClenny's "Life of Rev. James O'Kelly." This will enlighten his mind if it does not mend his ways and will reveal to him that Mr. O'Kelly's only crime was that he lived one hundred years ahead of his time. The church is always conservative. If the church then had been advanced as far as the State was then, or as far as the Church is now, no one doubts that Mr. O'Kelly's famous resolution would have been lost.

Read that resolution and judge. "After the bishop appoints the preachers at Conference to their several circuits, if any preacher finds himself injured by the appointment, he shall have the liberty to appeal to the Conference and state his objection, and if the Conference approve his objection, the Bishop shall appoint him to another circuit."

What a crime to introduce such a resolution as that?

If Mr. O'Kelly's life was a pathetic failure, a tragedy, and a warning, then the Revolutionary War was, and so is every other movement under heaven which has made for liberty, justice, fraternity, fellowship and equality.

Christian Literature.

The Church has yet to learn, and appreciate the power and influence of good reading. People are going to read something, and are going to be influenced, too, by their reading.

Socialism, as a political propaganda, has had wide and wonderful growth in recent years. Socialist themselves, and all observers who know, admit that this growth came from the immense amount of socialistic literature that has been written, printed and spread broadcast advocating the principles of socialism.

The same is true of Christian Science. This religious cult owes its wonderful and rapid growth to the persistency with which it has printed and scattered abroad literature setting forth its teachings. Ours is a time in which people read, more than ever before in the world's history. You cannot keep people from reading. The main point is to supply reading of the right sort. This is one of the great tasks of the church at present, to supply homes with suitable and wholesome reading matter. He who introduces his church paper for a year into any home confers on that home a lasting favor.

"The love of God is broader
Than the measure of man's mind."

THE DAWNING OF A NEW DAY.

To read in last week's Sun the article by "Uncle" Wellons in regard to the Publishing House makes us feel that a new day has dawned upon us, and indeed it has. Surely we have come a long way in a very short time. We are living in a good and glad day for us as a church, as a religious organization, for on every hand progress is evident and opportunities can be plainly seen. Houses of worship that once stood bare for the lack of care and the adornment of paint, now look new and neat, attractive and up-to-date. Every issue of The Sun tells of some progress and improvement, and from all quarters comes the good news of increased membership in the various churches. Our Colleges that once stood secondary in rank among the educational institutions of the country now take a foremost place in the minds of the people and are turning out men and women that can cope with the educational leaders of the day. Our ministers who once were deprived of the privileges and pleasure of an education are today being trained so as to mark and measure with ministers of other denominations. Elon that once had room to spare is today finding a difficult task to accommodate her students. Even to the extent that a new building is being built to meet the demands.

The mission of our church is a great one; the obligations of it are simple, yet, adhering to the commands of the Master, and if followed, pleasing Him. Let us as a church go forward, and at all times teaching the Word as it is commanded, looking to a high and holy source for our help. Let us labor and live so that our teachings will be a source of help to all who care to know of the Savior's love to the extent of redemption. Let us be encouraged and entertain brighter hopes, take on new energy, and aspire to greater things in the name of the King of Kings, so that when we shall have finished our work and toil with this world and generation there will be still living in the hearts of those behind seeds of love and labor and that they will continue to march on to victory under the same flag and holding the same banner. C. B. R.

Elon College, N. C.

THE BIBLE IN THE HOME

But in these latter days parents leave largely reading and study of the Bible to the Sunday school. We do not discount the work of the Sunday school; but neither the Sunday school nor the Church can take the place of the Bible in the home. No father or mother should relegate the whole of this duty to the Sunday school.

The home is the place to make the Bible popular with children, and the wise father or the saintly mother can so burn its popular features into the minds and hearts of children as to make it a valuable asset in their lives and characters for the rest of their days. The Bible ought to be made the foundation principles of the home life. Upon it all lines of domestic living and thinking ought to be projected. It is there we learn the value of truthfulness, honesty, sobriety, and virtue; and when children learn these cardinal truths, they are given a moral and a religious support that will never fail them. Therefore let the family make the Bible their staple book in the training of their children.—*Florida Christian Advocate.*

ELON COLLEGE LETTER.

Many honest parents do not understand what all this demand for Christian Education means. "Do not the Christian Colleges teach the very same subjects and often the same text books as the State Colleges? Why then all this a-do about nothing?"

But, dear friends, you have failed to take into account the most vital thing in education—the *teacher's personality, the teacher's character.* One of the most incisive thinkers of my acquaintance, during a recent discussion of methods in Sunday school work, gave it as the matured judgment of his observation and experience that the subject matter taught is not near so vital a thing as the teacher presenting it. It is conceivable that one teacher may present a secular study with greater positive character-moulding tendency than another teacher could teach the Bible itself. The difference is in the personality or character of the teacher.

We who have taken our College and University degrees know full well that the greater moulding influences that come into our lives were not the things that were taught us, but the lives that were lived about us. Those of us who have taken our first degree in a Christian college and then gone to the non-Christian University can testify to the vast difference we felt on every hand in the character-developing influences of the two environments.

Colleges educate not only in knowledge but in character. Knowledge may be had from text books and the lectures of learned men, but character is a result of the interaction of life on life. The spirit of the College atmosphere, determined by the life of the professors, of the village surrounding the College, and of the student body, is a tremendous influence making for character-development. And

the Christian College, it goes without saying, is the only adequate environment for the production of Christian character, and this is, in turn, the only type of character that properly qualifies for this life and fits for eternity.

We cannot be too careful about choosing the Colleges in which to educate our sons and daughters. We must see to it that they come under godly men and women only, for one single seoffer will upset the good work of a dozen devout saints. To attend preaching on Sunday and a lecture on philosophy on Monday that mercilessly picks to pieces the utterances of the sermon of the previous day will certainly not qualify for Christian service. To preach temperance to young men who sit under the instruction of teachers who drink and do worse things is useless waste of time. Parents who knowingly place their children under such men are not true to the obligations of parenthood and are sowing a harvest of sorrow and disappointment for themselves and their loved ones in the coming days. It is because we know the awful influence wielded by the teacher over the character of his pupil that we are insisting as never before upon due recognition to fundamental issues when the decision is made by Christian parents to entrust their children to other than Christian teachers and institutions. We shall endeavor to make the issue plain, and, if we do, we should have no fear as to what course *Christian* parents will pursue in reference to this vital matter.

W. A. Harper.

A LETTER FROM COLUMBIA.

New York city as a city merely is known to most people and what I might write about its great buildings and other wonders would be an achronisms. But there are some opportunities here for studying men and national questions which are not had in our homogeneous South. New York is called the great, mad, rushing city: and it is true that she is all this: yet there is one phase of New York life or manners, if you please, which is representative of our present day in the United States. "Destruction" is too broad and vague a term to describe the national "trend" which I wish to write about in this letter; "destructive criticism" is not connotative enough; perhaps "Fault-finding Age" would suggest enough for one to catch the idea. If my reader will turn just now to his morning paper and notice with half care the headlines and space given to murders, scandals, divorces, wrecks of homes, and a thousand other

destructions of one kind or another and compare this space to that given to the praise of worthy men and women, to the unselfish recognition of merit, then he will have the subject of this letter. Inidentally you will have compiled some very interesting statistics. Your eyes will be opened to your appetite—to your minds appetite,—for, be it understood, the newspapers are not to be wholly condemned for their terrible news, they simply feed our appetites and our appetites call for what they give us, and more of it.

But leaving off the newspapers and its work and taking men as they live amongst men, I wonder if we think enough on the things that are good and worthy of praise. When the orator says we will protect the wealthy and the poor, there is no applause; but let him say that we will break the trusts and throw the manager in jail, and the crowd applauds boisterously. Most of us are delighted to read of the downfall of some heiress who has been living in the maximum of luxury and the minimum of decency; we are pleased with the trial of some notorious human being; and we scan every line wherein the fortunes of a Congressman or Governor are buried. Politically we want to rise by crushing others, climb by defamation of another's character; and religiously, many of us want to drive people to heaven by preaching about the evils of the world. We are looking for pictures of the sordid ways of men instead of pictures of beauty which inspire. The little potted flowers one may see in the windows of the tenement houses has more tonic for daily life in it than all the purely denouncing language of politicians or preachers.

What does it amount to? Simply that as a people we are combining negative. We are using most of our time in placing dishonour where dishonour belongs, rather than honouring those worthy of honour. We are living in the "don't" sense. Of course evil should be hated, for itself if for no other reason; but how about the sweetness and nobleness of that character which is fed alone by hate of evil? Is the warning of a bad character more potent for good than the example of a man who has walked in the path of right? Is pessimism better than optimism? Can one grow more like Christ by continually finding fault, yea, even by forever fighting the sins of this world? Did He hate the moneychangers or was it love for his Father's House that caused him to drive them out? The good whom we emulate have often looked above —

they have moved and had their being in God—and although they have hated sin they have not made the fighting of evil, and the darkness, their food.

Half the books produced to-day are abominable. There are few heroes to admire and fewer heroines we would have for our mothers. They paint the sordid, hard, criminal life; there are no inspiring things. We, it is true, have these disorders but the pictures we want to feed on are those of better things. Look long on anything and you come to look like that thing. There can be no great art produced by our evils of society.

I am glad that Wordsworth wrote of the magnanimity of God as it is revealed in the natural things; I am glad that Shelley was idealistic and the creator of beauty; glad that Tennyson was born: "With golden stars above;

Dower'd with the hate of hate, the scorn of scorn,
The love of love";

I am glad that Browning, living to our own day, could say:

"All good things

Are ours, nor souls helped flesh more,
now, than flesh helps soul.;"

And I am gladder yet that the Galilean Poet lived and said:

"Whosoever hath seen me hath seen the Father.."

The world is better for the abiding faith of Wordsworth; for the poetry of Tennyson, who "Hoped to see His Pilot face to face"; it is better for the philosophy of Browning who knew he would see his Pilot face to face; and infinitely better off is the world for the poetry of the Nazarene in which and in whom the faith, hope, and love—the sum total of all our philosophy—finds its completion.

Every one of the "don'ts" should be burned. Christ changed the old negative golden rule to one of positive goodness. Compare the Old Law with the Beatitudes, the fulfilled law. Christ never tried to save people by attacking their sins; he always appealed to the man that was within a man; he didn't feed on the horrors of the world; he just lived a life that in itself was a rebuke to sin. Vituperation and excessive language was not his. He always found some good in the worst of men and by that little spark kindled a greater light. His was a living example. It is easy for the Professor to cover the freshman's theme with blue or red marks, but a good teacher knows that that is a minor thing, that constructive criticism alone develops. And here, parents might remember that simple goodness can not be

taught to children by placing in their hands books telling them what not to do; a thousand times better is a story-book of great character. We are all imitators, and the child is the greatest.

We need to catch health; to get into the habit of feeling good; and both virtue and health are catching; and the whole might be summed up in the word, "companionship"! for if we feed on the good, we have the great and good for companions.

Alonzo C. Hall.

1124 Amsterdam Avenue,
New York City.

NOTICE TO CONTRACTORS.

The Board of Control of Franklinton Christian College (Colored) will receive sealed bids until noon on the first day of October, 1912, for the construction of a three story and basement college building, about 40 x 125 feet, out side dimensions. The building to be erected on the new college site about one mile north of Franklinton, N. C.

Plans and specifications for work can be had after September 15th, on application to the Architect, Frank K. Thompson, Masonic Temple, Raleigh, N. C., or to Rev. J. L. Foster, Elon College, N. C., and Rev. Z. A. Post, Lewisburg, Pa., Building Committee. Application for plans must be accompanied by deposit of \$10.20 which amount will be refunded upon the return of the plans in good condition. A certified check in the sum of two per cent. of the amount bid, made payable to the Board of Control, Franklinton Christian College, must accompany each proposal.

The successful bidder will be required to furnish bond with reputable surety company, licensed in State of North Carolina in the sum of 50 per cent. of contract price.

The right is reserved to reject any or all bids.

Rev. J. L. Foster,
Elon College, N. C.,
Rev. Z. A. Post,
Lewisburg, Pa.,
Building Committee.

CONFERENCE CALENDAR 1912

Western N. C. at Pleasant Grove, Randolph Co. Tuesday Nov. 12 at 10:30 a. m., Rev. L. I. Cox, President, Rev. J. W. Patton, Secretary, Elon College, N. C.

N. C. and Va. at Greensboro, N. C. Tuesday November 19 at 2 p. m., Rev. J. W. Holt, President, Prof. W. P. Lawrence, Secretary, Elon College, N. C.

"Make a little fence around today,
And therein stay."

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

—Three hundred and four students at Elon and still they come.

—The Columbia Letter this week is a gem and contains matter worth reading.

—This week the Eastern N. C. Conference, next week following the North Carolina and Virginia.

—Those delegates who bring up all apportionments in full to Conference feel better and enjoy the Conference most.

—Do not fail to read "Two Letters" and their explanation in this week's Sun. The matter contained therein is vital.

—Bro. J. W. Wellons, who has been on a two weeks visit to Eastern Virginia, has returned to Elon in good health and happiness.

—Bro. J. L. Foster filled his first appointment last Sunday as pastor at Waverly, Va., whither he is to move about December 1.

—"We are having a great revival in Keyser, N. C., this week. Rev. C. Rowland is with me"—Rev. S. B. Klapp, November 1.

—Our sympathy goes out to Brother J. R. Elliott and wife whose young son died so unexpectedly last Saturday from a rapid case of Diphtheria. The burial was in the Elon College cemetery last Sunday P. M. Their home is in the Shallow Ford community where they have made many friends who greatly sympathize with them in their bereavement.

—The nine Woman's Missionary Societies of the Eastern Va. Conference have raised \$320.00 the past nine months—the first of their organization. We wonder if the women in any other Conference will show up as well during their first year's work? Our good women are going to show us something as soon as

they are thoroughly organized and get down to work in earnest.

—Among the many other exceedingly becoming and appropriate things the Eastern Virginia Conference did was to take a collection amounting to about \$50. for Rev. M. L. Bryant, who, broken in health, is now living at Asheville. The Collection was the more considerate and unselfish when it is taken into account that Bro. Bryant, though laboring formerly in the bounds of the Conference, was never a member of the Conference. It was a willing offering to a beloved brother and a faithful servant.

—And now one of The Sun's well known contributors, the efficient and brilliant editor of our Young People's Department, Attorney C. A. Hines, Greensboro is to become a benedict. Though he is a lawyer, and a judge, we are tempted to get up a pounding in honor of the event and set him a sailing on the sea of connubial bliss in proper and preacher fashion. Brother Hines deserves it, for in a busy practitioner's life he finds time to look after and take deep interest in all matters that pertain to his church. The happy event is to be celebrated at Roxboro, N. C., Tuesday P. M., November 12 and the bride-to-be is Miss Ida Edwards Winstead, daughter of Mrs. Samuel Byrd Winstead. Our best wishes for all merited happiness is extended.

SUFFOLK LETTER.

The Eastern Virginia Christian Conference convened in ninety-second annual session in Damascus church, Sunbury, N. C., Tuesday, October 29th, and closed November 1st, 1912.

The attendance of delegates, visitors, and community was large from start to finish.

Doctors Atkinson and Harper, editor of Sun and President of Elon, were present and added to the interest and work of the session. Dr. Atkinson delivered a great address on "The Church Paper" under report on "Religious Literature," preached a powerful sermon to a large congregation on Wednesday night; and Doctor Harper delivered a splendid address on "Religion and Education" under report on "Education." Besides these addresses, both took helpful part in discussion of the subjects.

The annual address of President, Dr. N. G. Newman on "The Problems of the Early Church—How Solved" was a thorough and brilliant discussion of the wisdom of early Christianity and the courage and wisdom with which the church met and overcame them.

Rev. C. H. Rowland was chosen Presi-

dent and proved himself a worthy successor of President Newman, who has served for many years faithfully.

All the committees presented well prepared reports which received ample and interesting treatment by happy speakers.

The Conference received into membership three new ministers. Rev. W. H. Garman, from the Free Baptist church of Pennsylvania; Rev. H. S. Booth of the M. E. Church, Tennessee; and Rev. W. H. Deinson, D. D., from Eel River Christian Conference, Indiana. Rev. B. F. Black who requested certificate of transfer last year, returned his certificate and his name was replaced on the roll of Elders.

Report on Christian Endeavor by Rev. D. A. Keys; report on Home Missions by Senator J. E. West; on Foreign Missions by Rev. C. H. Rowland; on Religious Literature by Rev. R. H. Peel; on Sunday schools by Rev. W. D. Harward all showed intense interest, thoughtful preparation, and spiritual purpose. No trivial concept on treatment entered any report. A keen sense of responsibility, an earnest search after truth, a high religious purpose, and a devotion to the cause of Christ permeated the reports. The consideration of all these subjects, in discussion before Conference, was characterized by courtesy, zeal, and discretion. No conference of this body has surpassed this session in high grade speeches, evangelistic spirit, and noble resolve.

Two Bible Studies were delivered by Rev. I. W. Johnson from the Gospel of John on "The Word made Flesh" and "The word made Church." This was a new and unique method of treating an old theme, tracing divinity in "flesh" as His body, and in "Church" as His body. These studies were deep, lucid, spiritual, and inspiring.

When Rev. M. L. Bryant's letter was read Rev. C. C. Jones caught the sympathy of a spontaneous feeling, and called for cash offering which resulted in \$50.00. Secretary Johnson was requested to write brother Bryant a good-will letter and send him a check for \$50.00.

Re. W. H. Denison, D. D., delivered a good and effective sermon on Thursday night to a large congregation. The impression was fine and the spiritual response was rich and uplifting. Dr. Denison was chosen to deliver two Bible Studies at the next session of Conference.

The total sum paid by the churches during the past year, exclusive of Sunday school collections, was about \$43,000.00 or \$1,000.00 an average by each church. The churches sent up to Conference \$3,749.06 which was \$69.65 more than in

1911. A few letters failed to reach Conference and these may come in later. Of those churches whose conference money came in the average was about \$100.00 per church which shows that they sent up to Conference 10 per cent. of the total raised for all purposes during the year.

The Secretary was authorized to send to J. A. Mills, Treasurer Southern Christian Convention, Raleigh, N. C., money from this Conference as follows:

Home (Convention) Missions	\$850.00
Foreign Missions	 750.00
Elon College	 820.00
Convention Fund	 175.00

Total\$2,595.00

A very remarkable fact is that the sum sent in by the churches for Elon College was exactly the sum which the Convention asks of this Conference \$ 820.00

Rev. J. L. Foster, Superintendent of the Christian Orphanage, was present one day and long enough to tell of the work and give out Thanksgiving Envelopes for all the churches. This Conference feels a deep interest in the orphanage and many of the Sunday schools take monthly offerings in addition to the church annual Thanksgiving offering.

The apportionment to the churches for next year is even \$4,000.00 and the ministers will seek to bring up this call in full.

The committee on resolutions presented appropriate words in which the conference expressed its appreciation of the kindness of the Norfolk Southern Rail Road for special train to and fro; and the church and community, irrespective of denomination, for their abundant and gracious hospitality.

The Conference will meet next year with Mount Carmel church.

The weather was never better, the people were never kinder, the fellowship was never sweeter, and President said at the close: "It is more like the close of a revival than a business Conference."

When Conference gathers the ministers as zealous workers in one place, when the cream of the year's work is laid on one altar, and the purpose of forty-three churches is expressed in one song, a minister feels like he will carry the fervor and plans of ideal work back to his congregation. As the interest rises, as the enthusiasm bubbles over, as the speakers warm into flights of oratory, and as the fires glow and flame, one feels like his church must move next year. But when he gets home, and the air cools, and the fire dies away, and meets the people who have not been to conference, and can not feel the thrill of those glowing days, he

loses the inspiration. Sunday is coming and excitement subsides, and he feels the chill of every day duty and struggle. I am in the valley this very Saturday after Conference; but dear brother Wellons has been to see me all day and left the fragrance of his faith, his consecration, and his sweet hope in my study.

W. W. Staley.

NORFOLK LETTER.

To one whose ears are accustomed to the din and clangor going on in the heart of the commercial districts of the city through eighteen or twenty of the twenty-four hours of the day, and that through seven days of the week, such a trip as that afforded by my recent visit to the Conference at Sunbury came as a welcomed slacking of the tension under which, for the most part, dwellers in the city must do their work.

"Man made the city, but God made the country" someone has pertinently remarked, and because this is so, the latter never loses its charm. The beauty of the city is artificial, that of the country, natural. What man has made, man can understand, what he can understand, he finally wearies of, hence, it follows that after a while the city, with all its glitter, tinsel and show palls upon one. But out there in the country, with the stately procession of the seasons, in the tender, wistful loveliness of the Spring, with Life abundant springing again from its hidden and mystic sources, in the voluptuous fullness of the golden Summertime, in the gorgeous apparel of the autumn forests; in all these inheres a permanent and surpassing wonder, which, instead of exciting to unwholesome activity, soothes and quiets the mind and rests the tired nerves.

At Sunbury, during my one night's sojourn I was domiciled in the splendid home of Doctor Brooks, about a mile from the church, my roommate being Prof. S. M. Smith, from Third Church. Needless to say, our enjoyment was perfect. Kindly, hospitable, and cultured, and inmates of the home where we were entertained could have done nothing more to add to our pleasure.

I was much impressed with the brotherly and genial atmosphere which pervaded the entire deliberations of the Conference. Some fine speeches were made. In fact, all that I heard were good, and revealed the fact that the ministers and laymen of the Christian church are fully abreast of the times, so far as acquaintance with the problems of the day are concerned.

Returning, I had the great pleasure of

being with Brother Ben Nichols and some of the members of his family in their big auto, in which we made the trip from Sunbury to Norfolk, a distance of more than forty miles over rather rough roads in about three hours. We reached Norfolk about dark, healthfully tired, hungry and sleepy. As a result of the trip, and the association with the brethren from other charges, and the new friends made, I feel a new inspiration to press on the way. For all the influences that cheer and encourage, which we meet along life's highway, thank God.

Henry Spencer Booth.

EDITORIAL COMMENT.

Women Voters.

For the first time in our nation's history the women's votes counted as an item worth while in the national election just closed. Women now have the full right to vote in the election for President in Wyoming, Colorado, Utah, Idaho, California, and New Mexico. In these States are 1,400,000 women who had, if they did not exercise, the power of voting for president. Hereafter the women's vote must be reckoned with in a presidential election, for this number of votes may easily swing the election from one candidate to another. And at the present rate of increase it seems highly probable that women's votes will count far more largely four years hence than now.

The law of political economy is that a man will sell in the dearest market and buy in the cheapest. This is usually true, and "human nature" (whatever that is) leads in that direction. However, a genuine case of pure and undefiled religion leads one to annul this inevitable law and act differently. Here is a case in point. Recently there was a cattle epidemic in Kansas, and many farmers were left in poor and pitiable plight. One farmer, Peter Schoolfield, whose stock all escaped, stuck up the following notice in several places: "The Lord has spared my stock. My horses have gone through the epidemic without loss: I have twenty head of horses to lend to my less fortunate neighbors, without charge, for plowing. Those who need are welcome to them." That is Christian, not political, economy. Yet we dare say many church members, we know, in that man's place would have followed the law of political economy, on the ground that "business is business" and would have charged, not less but more for the use of their teams, for no other reason than that teams were scarce, and their neighbors were bound to have them for the plowing.

Sun Day Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C.

HAVE YOU THOUGHT ABOUT IT.

About this time the superintendent and teachers should be thinking of the Christmas entertainment. I wonder how many are doing so. Here is an opportunity to inject some new life into a frost-bitten Sunday school: You know we have a great many Sunday schools that ought to be called "summer schools." When winter comes they hibernate—that is the church door is locked up and the people do other things on Sunday. These mild southern winters are not too bad for other things on Sunday, but are too severe for a Sunday school. That's why I say frost-bitten, as soon as frost comes they curl up and die.

A properly cultivated Sunday school is immune from frost bite, even in the country. There are splendid Sunday schools that go on the year round, and a school that does not last from Christmas to Christmas ought to elect a new set of officers and teachers and get a move on.

And, now, I come back to what I started out to say. The Christmas entertainment ought to be the climax of the year's work. Prizes ought to be given for the regular attendance and efficient work. If this is done, next year there will be a live school. It is not the prizes but the recognition that counts. Faithful service and work is recognized and rewarded in week day affairs, why not in the Sunday school and church?

I trust that our superintendents will bear these suggestions in mind and try to have occasions of special note often in connection with the school.

ENDEAVOR "GIDEONS."

Inspired by an address by one of the "Gideons," who are placing Bibles in the hotels of our cities, the Endeavorers of the First Reformed Church, Grand Rapids, Mich., resolved to do the same for the local hospitals, which, strange to say, were not supplied with copies of the Scriptures.

An active canvass of the church membership was made, each Endeavorer taking certain names, their own included, and soliciting from each the price of at least one Bible at wholesale rates. Some

subscribed for more than one copy, for the object appealed to many as a piece of applied Christianity.

Inside the cover of the Bible is a neat printed label announcing that the books are placed in the hospital by the Endeavorers of the First Reformed Church, adding several Bible passages bearing on experiences likely to be the portion of people in a hospital. In addition there is a sonnet by the pastor, Rev. J. Alexander Brown.

NOTES ON C. E. TOPIC, NOV. 17.

Subject—"Mistakes Often Made."

Prov. 14: 1-24.

The opening talk by the leader, who is expected to be an honorary member, should be short but suggestive of the scope of the subject. He should call attention to temptation and the frequent mistakes that are made by yielding to temptation. The curse for mistakes is repentance and resolution not to make the same mistake twice. The subject says mistakes often made. There is some excuse for mistakes once made but it is difficult to condone mistakes frequently made.

Wise men like David, if they sin repent so thoroughly that they do not commit the same sin twice. Thus they, as Tennyson sung, rise on their dead selves as steppingstones to higher things. It is always a bad thing to make a mistake. God forbid, as Paul said, that we are to sin even if forgiveness is to follow. There is always the terrible danger that sin may exercise over us a fascination from which we cannot escape. But if we do make mistakes, we can resolve, by God's help, never to repeat them. The leader will aid the society very much by telling of some mistake that he himself once made, and how he rose above it.

Points From Eloquent Pens.

Any man may make a mistake, but none but a fool will continue in it.—Cicero.

No man ever became great or good except through many and great mistakes.—Gladstone.

Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in our power.—Hugh White.

We often discover what will be my finding out what will not do; and probably he who never made a mistake never made a discovery.—Smiles.

No persons are more frequently wrong, than those who will not admit they are wrong.—R.

Some of the best lessons we learn, we learn from our mistakes and failures. The error of the past is the wisdom of the future.—Edwards.

Sir Peter Lely once said he never looked at a bad picture if he could help it, as he found it "tainted his own pencil."

A teacher was pleading with his pupils against gambling, when one of them asked, "Do you play at cards?"

The sentence which has most influence on my life is, "Some persons grumble because God placed thorns among the roses; why not thank God because he placed roses amongst the thorns.—Rev. Benjamin Franklin.

A young lawyer once said to an old friend: "I take down my sign tomorrow. I have made another mistake in this trial that makes me sure that I am not fit to be a lawyer." "If you give up now," said his friend, "you'll make still another mistake. If you keep on you'll not make these mistakes again. If you went into any business to-morrow, your mistakes would all be ahead of you; remain in this profession and more than half of them are behind.

Dr. Watkinson, a famous Methodist preacher of England, tells in one of his sermons about a very steep and dangerous bit of road which one line of London omnibuses were obliged to traverse. It was so narrow, sharp, and slippery that it should have been called "The Devil's Slide," but its name was "Mount Pleasant." That is the way with the false roads of life, the roads of the mistakes; they are very often labelled with pleasant and alluring names.

Beecher speaks in one of his sermons about the great mistake of laying false foundations in life. "By and By," he says, "in some upper room, a crack will appear, and men will say, 'There is a crack; but the cause is in the foundation. If in youth you lay the foundations of your character wrongly, the penalty will be sure to follow.'"

"Never be a quitter!

Though the outlook's blue;

Do not lose your grit or

Think the game's played through.

Bid your courage rally—

Starch your upper lip!

Make Resolves your ally—

Take a tiger grip!

"Never be a quitter!
Learn to stick and stay!
Scorn to weakly fritter
Time and strength away.
Find your work, then do it,
With unfainting heart;
Constant sticking-to-it
Is the winning art!"

ELON COLLEGE NOTES.

It was this writer's rare pleasure and high privilege the past week to attend the ninety-fifth annual session of the Eastern Virginia Christian conference at Sunbury, N. C. And it was not only the meeting with genial friends that was enjoyed; it was more so the meeting with congenial ideas and ideals. The note of the Conference was struck by Dr. N. G. Newman's presidential address on how the early church met its problems. Dr. Newman insisted that the church should separate itself from the world and make the line of its separation plain, if it would render the world its best service. This note ran through every report and every utterance of every session, and was beautifully and effectively present in the addresses of Rev. W. D. Harward and Dr. W. W. Staley on the Moral Reform Report, the concluding report of the final session. For all purposes this conference raised nearly \$40,000. and for Conference apportionments nearly \$4,000. Three new ministers joined the Conference—Dr. W. H. Denison, Rev. H. S. Booth, and Rev. W. H. Garman and each of them favorably impressed the body. It was a source of pleasure to the Conference and certainly so to the College that every penny of the Elon College Fund was sent up as apportioned by the Southern Christian Convention.

Elon students and citizens are certainly highly favored this fall with most excellent preaching. Dr. Amick's sermon on the last Sunday from the theme "Life in Its Fullness and How to Achieve It" was certainly an appropriate message and full of spiritual uplift. Love to God and Faith in Christ he held up as the chief ingredients of the successful life. He was listened to with rapt attention and given a sympathetic hearing.

Dr. and Mrs. N. D. York, Mebane, N. C., have been visitors at the home of their daughter, Mrs. N. F. Brannock the past few days.

Mr. and Mrs. J. R. Elliott, who live two miles north of the College, have the sympathy of their many friends here and elsewhere in the sudden death of their young son Saturday morning.

Uncle Jim of the Orphanage attended

the Eastern Virginia Conference last week and presented the claims of that institution.

The Young Ladies' Hall under Mrs. Sadie Jones and the Young Men's Club under Mrs. A. L. Battle are vigorous institutions and are furnishing good board at extremely low rates.

Rev. H. E. Rountree and wife and son arrived in Greensboro Saturday morning. Brother Rountree began his pastoral labors with the First Christian Church of Greensboro Sunday. His Alma Mater wishes for him a highly useful pastorate in the Gate City of this State.

Mr. J. H. Lawrence of South Carolina, nephew of Mrs. Sallie E. Holland, was a visitor to the College Sunday.

Mrs. E. G. Lowdermilk, of South Alabama, niece of Dr. T. C. Amick, brought her sister over to enter College last Monday. She visited several days in her uncle's home.

Mr. Frank Winner, Driver, Va., brought his two grandchildren to the Christian Orphanage last Friday. He visited Dr. Atkinson a day and took in our town and community, and expressed himself as well pleased with what greeted him here.

Mr. O. B. Barnes was taken suddenly ill in Greensboro Friday and is sick there at this writing.

Mrs. Dr. Cummins, Gibsonville, N. C., mother-in-law of Rev. J. W. Patton, died Friday at her home. We extend our sympathy.

Dr. Wicker, Uncle Jim, Dr. Atkinson, Rev. J. W. Patton and the writer expect to attend the Eastern North Carolina Conference at Pleasant Hill Church, near Lillington this week.

Three hundred and four matriculates to date—we thank our friends. We have room for a few more yet. Any word spoken will be sincerely appreciated.

Miss Viola Frazier has been elected superintendent of the Junior Christian Endeavor Society.

The Young People's Christian Endeavor Society has decided to furnish the pulpit carpet for the Ponce, Porto Rico, Church.

Miss Long's fine Art Class of twenty-one pupils made Hallowe'en worth while by presenting Anita's Trial, a three act comedy drama. It was merriement, and it was dignified.

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Miss Bettie Stephenson, Boone, N. C., Superintendent Young Peoples' Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

UNION MISSIONARY SERVICE.

The Women's Missionary Societies of Franklin have Union meetings quarterly. On the afternoon of the 24th of October, the Society of the Christian church entertained those of the Methodist, Baptist and Episcopal churches. The subject for study was Japan and the program given below was rendered. Especially interesting was the talk of Mrs. Denison, who is a personal friend of all of our missionaries on the Japan field; and in the course of her remarks she read extracts from letters from some of these, thus giving an insight into the lives of the missionaries not gained from reading books. She also has an interesting collection of Japanese articles sent her by these friends which she exhibited. The program was as follows:

Song, Saviour Like a Shepherd Lead Us.

Prayer.

Song, Jesus Shall Reign.

Scripture Lesson, Isaiah 62.

Prayer.

Song, I Love to Tell the Story.

Paper, Japan, the country, Mrs. J. L. Mood.

Paper, Japan, the Religions, Mrs. W. J. M. Holland.

Address, by Mrs. W. H. Denison.

Song, Beautiful Japan.

Prayer.

Mrs. W. H. Norfleet, Cor. Sec.
Franklin, Va.

JOSEPH NEESIMA—A JAPANESE HERO.

Susie McGee Heck.

(The following little sketch of that remarkable character who has been as truly a leader of the Japanese people as Moses was to the Israelites cannot fail to be of interest to all those interested in the missionary progress of that people).

In 1844 there was welcomed into a Japanese home the first son in a family of four daughters. Parents and grandparents alike rejoiced that the gods had barked to their prayers and sent the long-desired heir. Doubtless the household idols, numbering nearly three dozen, received a double portion of rice and tea in the morning and tapers in the evening by way of thanksgiving. The boy was called Shunita, and this, with the family title—Neesima—makes a name which is musical to even an American boy's ears; but surely an American boy would consider it a great bore to be as carefully guarded as was Shunita by his relatives, lest the evil spirit should harm him. He soon became the pet and companion of his grandfather, who told him many stories from Japanese history. Perhaps he pointed out to his little grandson the placards by the wayside which proclaimed "death to any Christian, or the Christian's God Himself, should He be found on Japanese soil," and explained that many years before some strangers had come to the country to tell of a new God, who, they say, was the Maker of heaven and earth. At first the people heard the story gladly, but afterwards they drove the strangers away, forbidding them to return. Ever since the name Christian has been used to frighten bad children, and sometimes Shunita was bad, too. Once, to punish him for having spoken disrespectfully to his mother, the grandfather wrapped him in a coverlet and put him in a dark closet to think over his misdeeds. This punishment had the desired effect, since it increased his love and respect for his mother. Shunita's ambition in his boyhood was to become old enough to wear the two swords which his father carried as a mark of his rank. We can easily imagine that the little boy strutted back and forth with sticks for swords, practicing that he might wear them with dignity when the time came. During these years the father prayed daily

before the god of penmanship that his son might choose his profession and become secretary to the prince of their province. Shunita thought it very stupid work to sit writing all day, and as he grew older his dislike increased. Then, too, as his mind developed he believed less and less in the foolish fables of the gods. His heart turned to the thought of one Supreme Being who made and ruled all. One day he found in a friend's library a Chinese translation of the story of the Bible. When he read, "In the beginning God created heaven and earth," he exclaimed, "This is what I have been looking for; this is the God whom I seek." He eagerly devoured the little book, but it did not tell all that he wanted to know. This translation had been made by an American missionary, therefore America became the place of his desires. If he could only reach that country, he could learn more of the true God.

Great changes had come to Japan since the boyhood days, when he had first heard the name of Christian. Shunita was nine years old when Commodore Perry, with the United States vessels, sailed into the Bay of Yeddo and forced Japan to open her ports to foreigners, thus bringing a new era to the island. But it still was a death penalty for a Japanese to leave the country. However, the call to further knowledge of God rang in Neesima's ears day and night, and would not be silenced. Finally he determined to leave his family without bidding them farewell, knowing full that they would never consent to his departure. This decision caused him a great struggle. It was a happy family circle, and the thought of the distress he would bring them caused him much pain.

When he reached the port he had to use all his persuasion to induce the captain of a vessel sailing under the United States flag to take him on board, but at last he yielded to the young man's earnest plea. Before embarking Neesima gave one of his swords in exchange for a Bible, thus exchanging the bodily weapon for the sword of the Spirit. This became his constant companion on the voyage. Every night he prayed, "Oh, God, please don't cast me away. Let me accomplish my great aim." He eagerly learned English from the sailors—the language which was to him the key to the Gospel.

Good fortune awaited him on the ship's arrival off the coast of Massachusetts. The captain called the attention of the ship's owner to the stowaway. The owner was Alpheus Hardy, a man of large

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heart and purse. He at once became interested in Neisema, took him to his own home, where he and his wife treated him as their son. They gave him a new name and Joseph Hardy takes the place of our little Shunita. Notwithstanding the drawback of ill health and weak eyes, he went through academy, college, and theological seminary, and within ten years returned to Japan to carry out his plan of establishing a school for Christian education.

He was received by the family even more joyfully than when they welcomed him as a baby to the household; but far better than this, they threw away their gods and worshiped the One whom Neisema had gone so far to seek. For the cause of Christian education he labored and prayed till success crowned his efforts. The tie which united him to his pupils was an unusually close one. They knew that he would always be perfectly just.

On one occasion, when a rebellious pupil had to be punished, he declared before the entire school, with deep emotion, that this showed that he had not governed them as he ought, therefore he, too, deserved punishment. Accordingly, he took a cane and struck his own hand with such force that it brought tears and indignant protest from the entire school.

In 1890 his overworked body fell a victim to pneumonia. As he lay dying, his bed was covered with maps of his dear Japan, on which he pointed out new missionary stations to be opened, and with almost his last breath he gave directions for enlarged work. Could there be a more fitting end to a life which had been given to the truth? In a letter to one of his boys written some time before his death, he said: "Shed your last drop of blood for the truth. Yes, if we do not fight for the truth, is not our life a useless one?"

So his death was the perfect practice of this precept.—Foreign Missionary Journal.

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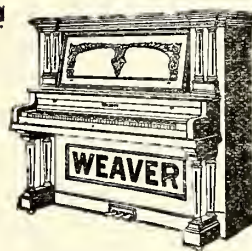
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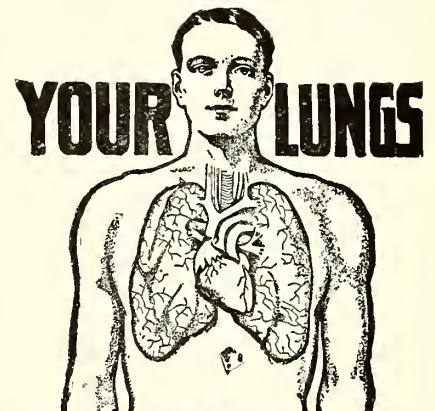
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NOTICE.

Those expecting to attend the Western N. C. Conference at Pleasant Grove, N. C., will be met at Bennett, N. C., with conveyance to church, provided they notify E. S. Caviness, Cheeks, N. C., November 11th on evening train.



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Rev. Jas. L. Foster, Editor, Elon College

Officers of the Orphanage.

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 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 E. Moffitt, Secretary, Asheboro, N. C.
 W. P. Lawrence, Treas., Elon College, N.
 C.

Amt. brought forward\$4009.76
 DUES.

John Newman Denton10
 S. E. Denton, Jr.10
 Jos. Rabb Denton10
 Helen Foster20
 Thos. Clifford Foster10
 Blanche Saunders10
 Doris Saunders10

MONTHLY S. S. OFFERING.

O'Kelly's Chapel, N. C.56
 Graham, N. C.3.00
 Greensboro, N. C.1.84
 Linville, Va.1.05
 Virgilina, Va.1.00
 Wakefield, Va.1.69

SPECIAL OFFERING.

Concert at Gibsonville,7.00

SPECIAL ON ORPHANAGE INDEBTEDNESS.

John J. Pitt, Norfolk1.00

ON WATER AND SEWERAGE.

Rev. E. M. Carter5.00
 Mrs. J. W. Patton5.00
 Rev. N. G. Newman10.00
 K. B. Johnson10.00

THANKSGIVING OFFERING.

Mrs. W. W. Staley5.00

Amt. 38th week 52.94

Total\$4062.70

My Dear Children and Friends:

We see from other Orphanage papers that their Work Day Responses are good this year. This, as I see, means to them, what our Thanksgiving Offering has meant to us viz., the real good time of the year—the time when we can meet the bills which have had to be made—the money which pays for that flour, sugar or other necessities which had to come in the dull time for the children must eat then, as well as in better days. Oh, if you only knew what it means to us, those who can would give a liberal response this year. So far we have encouraging reports. At this writing we have about six letters telling us that boxes and barrels are on the way. Now when they are received, we will have a good time opening them and will tell you about it, for we want you to enjoy this with us.

Mrs. W. W. Staley is the first to send a Thanksgiving amount. We thank her

for giving us this nice send off. Now others will follow. Try to get us this offering promptly dear friends for we leave the work the first of December, and to be able to "square up" would give us a great deal of pleasure and we can do it if our Thanksgiving Offering comes up as it did last year or more.

Miss Ida Wicker, Jonesboro, N. C., sends us a nice jar of preserves this week and Mrs. J. W. Lawrence of Franklinton, 1/2 dozen handkerchiefs. 5 guimps for girls come from the friends at Pope's Chapel and thus the good work goes on.

Our "Miss Louie" visited her home in Franklin last Saturday and Sunday taking with her little Hattie who reports a most happy time. We are glad to have them with us again. The children are enjoying Miss Williams treat of candy which came out of her "pillow case" as Hattie calls the suit case.

We had another pleasant visit from the girls of Mrs. Montgomery's Class, Burlington, last Sunday. They brought more clothes for their little girls. Thelma took a little trip a week ago to Greensboro to see her kind friends of the Philathea Class. She came back with a pretty red hat and other articles of clothing in her "pillow case."

The cotton and pea picking and sowing of wheat is nearing a close and we hope the work of the farm will soon be over the rush.

Mr. Riddle from the College gave the children a nice talk in their afternoon meeting last Sunday. They study the S. S. lesson for the next Sunday and it is our purpose to have different friends from time to time help us at this hour.

"Tom" is getting all the shoe work he can do down town and our little folks are already after him with their soles which somehow will wear off.

We thank our friends for responding with their subscription on Sewerage and Water and hope the day will not be far off when this much needed work will be done and thereby add comfort and lessen the burdens which necessarily come because we do not have water in the building.

Most cordially,

Uncle Jim.

McRae, Ga.

October 24, 1912.

Dear Uncle Jim:

Papa S. E. and I went to the fair Saturday in Macon. We saw lots of things. We saw two airships. We rode on a merry-go-round. We wanted to bring mamma some of the pretty chickens, but they cost too much.

Our Missionary Society had a special meeting Sunday night. I made my first speech in the church.

Here are our dimes and love.

John Newman Denton,
 S. E. Denton,
 Joseph Rabb Denton.

A nice letter written in John Newman's best style. You have done well, my boy. Try again.

Crews, Va.,
 October 25, 1912.

Dear Uncle Jim:

Well I am in school again and in the second grade. I'm getting on fine with my studies, hope I will soon be able to write for myself. We are going to have a Halloween Party and I have to recite a piece, I'm looking forward to a nice time. We are so sorry you are going to leave the Orphanage although we have never seen you we love you and will not hardly know how to write; we won't forget you and hope to see you some time. We have no Christian church here, but we go to the Baptist Sunday school every Sunday. Was in Norfolk on the 13th and went to the First Baptist they had Rally Day. It was fine and I enjoyed it so much.

Well I know I must close and leave space for others. We send our dues for September and October, thirty cents for little brother and me.

Your loving little children,

Helen Staley Foster,
 Thos. Clifford Foster.

Study hard little Helen. You have been a faithful cousin and we would enjoy a letter written by your own little hand. You and Brother must write and continue working for our Orphanage.

Portsmouth, Va.,
 October 22, 1912.

Dear Uncle Jim:

I will write to you as it seems so long since I wrote. I am sorry you are going to leave so I will pay my back dues before you leave. Inclosed find 20 cents for September and October. I will close with love to you and the cousins.

From your nieces,
 Blanche Saunders,
 Doris Saunders

'Tis pleasant to get your letter again children. Are you working for a nice offering Thanksgiving?



**SUMMER TOURIST AND WEEK END
FARES TO BEAUFORT AND
MOREHEAD BY THE SEA.**

From	To Morehead City	
	Summer Tourist	Week End Fare
Raleigh	\$6.45	\$4.50
Wendell	6.45	4.50
Zebulon	6.35	4.50
Middlesex	5.95	4.40
Bailey		4.25
Wilson	5.10	3.50
Stantonburg	5.05	3.25
Farmville	4.35	3.00
Greenville	3.65	2.75

Rates to Beaufort 20 cents higher than fares to Morehead City.

Summer tourists tickets sold daily and good until October 31st.

Week End tickets sold for all trains Friday and Saturday, also Sunday morning, good to return until Tuesday following date of sale.

For particulars ask any Ticket Agent.
W. W. Croxton,
General Passenger Agent.
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Norfolk, Va.,
J. M. Ressler, Pres.

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Lowell, Mass.

ALABAMA CONFERENCE.

The place was Beulah Christian church and the date October 22-24. The fame of Beulah as an excellent host to conferences and conventions is known throughout our bounds and this time really exceeded herself in providing for the comfort of, and making happy, those who sojourned here for three all-too-brief days. With favorable weather, a goodly representation of warmhearted delegates and preachers and Beulah as our home for the conference, we could only expect a most inspiring, profitable session.

The welcome address was delivered by the pastor of Beulah church and President of Conference, Rev. G. D. Hunt. The response was by Rev. J. H. Hughes.

Rev. C. M. Dollar then preached the annual sermon, using as a text Matthew 13:33. His message was one of force and power.

Officers for the ensuing year were elected, as follows: President, Rev. G. D. Hunt; Vice-President, Rev. J. W. Elder; Secretary, G. O. Lankford; Assistant Secretary, J. F. Beard; Treasurer, Dr. J. M. Welch.

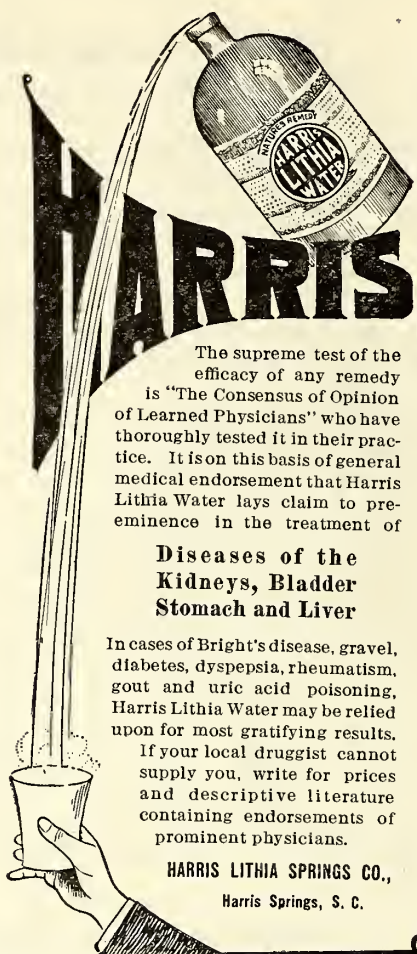
The names of Dr. W. A. Harper, President of Elon College, and Rev. L. I. Cox, President of the Western N. C. Conference, were enrolled as deliberative members. We were greatly cheered by the presence of these distinguished guests; their wise counsel was a source of inspiration to our hearts.

The reading of church and ministerial reports elicited much interest. One thing very noticeable and encouraging was the increased interest evidenced on the part of a number of our smaller churches, in that all their assessments had been raised. This is a great step forward and some of our older, stronger churches would do wisely and well to take notice and follow the example of several of their younger sisters.

At the night session an excellent sermon by Rev. J. D. Dollar was listened to. Text, 1 John 2:8.

The second day was opened with very impressive devotional exercises by Rev. J. H. Hughes. The Executive Committee's report was read and adopted.

The next report considered was that on Christian Endeavor, in which was a recommendation that a Christian Endeavor Secretary be elected whose duty should be to visit every church in the conference during the next year, distributing literature and making addresses in the endeavor to arouse a more general interest in this movement. Rev. C. M. Dollar was chosen to fill this important position. It is our hope that this effort may be fruitful in good things to the conference.



The supreme test of the efficacy of any remedy is "The Consensus of Opinion of Learned Physicians" who have thoroughly tested it in their practice. It is on this basis of general medical endorsement that Harris Lithia Water lays claim to pre-eminence in the treatment of

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The committee on Standing of Churches reported that Flint Hill and Sardis had been without preaching the past year. It was recommended that an investigation be made and if ascertained that these points do not intend having services continued that the buildings be sold and funds placed in the treasury of Conference.

A most significant report was that on Foreign Missions, significant from the fact that it contained a recommendation that we elect a Woman's Board on Home and Foreign Missions. This Board is to undertake to organize Women's Home and Foreign Missionary Societies in our churches, a thing greatly needed in our midst. Those constituting this Board are the following: Mrs. J. T. Clack, Misses Janie Pool, Lois Carter, Nomie Carden, Mattie Allen and Mrs. J. S. Sledge. The people of the conference need to see to it that this Board has our hearty co-operation and support.

At eleven o'clock Rev. L. I. Cox, Elon College, N. C., delivered a great sermon on the subject of "The Way," his text being Acts 9:2. Bro. Cox was in the spirit and was heard with rapt attention by the vast audience present. The message of that hour will not cease to live in the hearts of those who were privileged to hear it.

In the afternoon the first thing of im-

MOUNTAINS OF THE BIBLE.

A Homiletical Excursion.

By J. J. SUMMERBELL, D. D.

The author of this book has set forth an historical fact not usually noticed,—that many of the most trying or helpful spiritual experiences of genuine religious heroes have been connected with mountains; but from the climax into which the reader is unexpectedly led, he will find that this is simply a unique way of demonstrating the truth of Christianity.

Briefly, the points of special interest in the book are these: It sets forth new views of Gethsemane and Calvary. In its didactic element it is useful for Sunday school teachers, Bible classes and young ministers. In its devotional bearings it will be helpful to the worshipful. In its freedom from creedism, although based on belief in the Bible, it becomes a safe guide for persons becoming alienated from disappearing dogmas, but searching after that Bible truth which conduces to righteous living—the form, kind and substance of that truth. And is of advantage in theological apologetics, for while free from the trammels of so-called, "orthodoxy" and the prejudices of opposition, it is deeply reverent toward the Bible, and finally develops into a commonly overlooked but forcible argument supporting the central truth of Christianity.

Cloth; 12 mo; \$1.00 net; by mail \$1.10. Order of The Christian Sun, Elon College, N. C.

portance was the report of the Home Mission Board. This report endorsed the idea of a Woman's Board on Home and Foreign Missions and in addition thereto, recommended that a collection be taken in all our churches during the year for Convention Missions. Hitherto we have allowed this call of the Convention to go by unheeded. In the future, however, we hope to stand by this worthy cause in our midst.

The report on Education was next considered. While this report was pending Dr. W. A. Harper delivered a most pointed, practical, powerful address on Christian education, his particular line of thought being that of the educational crisis we face today. In all probability no speech has ever been delivered in the Alabama Conference that was heard with closer attention and a more profound interest. This speech ought to turn several students Elon-ward next fall and away from the State institutions.

At night the Missionary Association held its annual session, the President saying "This is the best session we have

ever held." Rev. C. W. Carter was re-elected President; Rev. J. W. Elder, Vice-President; G. O. Lankford, Secretary; and Dr. J. M. Welch, Treasurer. Since its organization this association has met in conjunction with the Annual Conference, but no longer will the sessions of the association be held at that time. The time and place and the arranging of the program for our next meeting are in the hands of the Executive Committee.

The third and last day's work was begun after deeply impressive devotional services by Dr. W. A. Harper. The reports on Religious Literature, Moral Reform and Sunday Schools, were considered and interesting addresses delivered by Rev. L. I. Cox, and J. D. Dollar and J. J. Carter, respectively.

The final service was conducted by Rev. E. M. Carter, who goes soon from us to take charge of the Christian Orphanage. Bro. Carter preached on Luke 15:18, after which he made a very tender, impressive appeal for the Orphanage.

The benediction has been said and the 1912 session of the Alabama Conference is in the past. The Lord has dealt very graciously with us the past year; whatever successes attained are due to His blessing; whatever failures experienced should bring us to our knees and teach us to trust in God more and more as we face the duties and responsibilities of 1913. We meet next year with Noon Day and Rev. C. W. Carter will preach the annual sermon. The Lord lead us forth to do service for our King.

G. O. Lankford.

DIED. Eure.

Mrs. S. Eure, of Eure, N. C., departed this life August 31, 1912, in her 76th year. She was held in highest esteem by all who knew her. She was reared in Nansemond Co., Va., near Myrtle, and was married to Bro. Henry A. Eure, who was one of the charter members of Eure's church. To their union were born two children, Solomon and Tazewell. The former died about 35 years ago. Tazewell is now one of the deacons of Eure's church.

Sister Eure was one of the best women I ever knew. She was faithful to her family, her friends, her church, and to her Master. Until her health gave way, she was always at her post of duty, however, her last days were the brightest because of the assurance of being an heir of God, and a joint heir with Christ. She often expressed the desire to depart and be with Christ. Her life was worthy of emulation, industrious, loving, godly. Let her memory be sacred, her life immortal



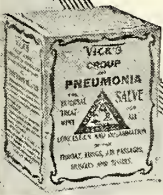
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No. 41	4:10 p. m.
No. 43	6:00 p. m.

For the North.

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

Notice.—Above schedules published only as information, and are not guaranteed.

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RALEIGH, N. C.

During girlhood, she was a member of Western Branch Baptist church, but after marriage she joined Gatesville Baptist church with her husband. At the building of Eure's church both united with the Christian church. Bro. Henry A. Eure was a deacon till his death. His only surviving child Tazewell Augustus was elected to fill his place, and has done so, with honor to himself and the cause he

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The
Christian Publishing Association
Dayton, Ohio.

represents. Besides one son, she leaves to mourn their loss, four grand children and a host of friends and relatives.

She was buried in the family burying ground on September 1st in the presence of a large number of friends.

J. M. Roberts.

The Christian Sun Piano Club Delights Everybody.

Sometime ago the Advertising Manager of the Christian Sun announced the formation of the Sun Piano Club and extended a cordial invitation to all to join. The response was immediate and enthusiastic, even beyond our expectation, so that the Club has proven a big success from the very start. As some of the readers may have overlooked the original announcement, we repeat the objects of the Club in this issue for their special benefit. They are

1st—By clubbing our interests in groups of one hundred buyers, to secure the lowest wholesale price for each club member, thereby saving approximately one-third the cost of high grade pianos.

2nd—To obtain for club members the most advantageous terms of easy monthly or quarterly payments.

3rd—To remove *every possible objection* to the easy payment plan, and to protect the widow and the orphan by providing that in the event of your death after one-fifth of your purchase price has been paid in cash and the payments promptly met when due, all further payments are *cancelled* and your family is given a receipt in full.

4th—To insure the highest quality of instrument, fully guaranteed by an old and reliable house. Each club member has the privilege of returning the piano and getting back every dollar he has paid in it if a ten days' trial in his home does not prove *exactly as represented*. In addition, he is protected by the life time guarantee and the very liberal exchange privilege.

5th—To enable club members to dispose of their old pianos at the highest possible price in exchange for a new one or for a self-player.

6th—To secure for club members the *best* action afforded by the guarantees of Ludden & Bates, one of the oldest, largest and most reliable piano companies of America.

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Realizing the responsibilities which rest upon us we have organized the club in such a manner as to insure *perfect satisfaction* and absolute protection to *every* club member. We cannot afford to have *anyone* dissatisfied, so we give every member privileges which leave them absolutely nothing to be dissatisfied about.

The following letters from club members will give you some idea as to how well the club has accomplished its mission:

"I am more than pleased with the club piano which I recently purchased from

you. It is better than I expected. All my friends who have tried it congratulate me on securing such an instrument.

"I do not see how we let so many years go by without this wonderful and perfect piece of mechanism (player piano.)"

"The piano is giving perfect satisfaction. We recommend it to everyone we see."

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."

"Club piano received in good order. We are well pleased with it. Better and nicer than any pianos sold here for from three hundred and fifty to five hundred dollars. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town."

"I think my piano is just grand, and I feel more thankful every day that I have it. The Club plan is equally as good as

the piano."

"I like the Club plan and think it excellent for those in moderate circumstances. We are highly pleased with the instrument purchased for the school here."

"I am pleased with the Club plan and more than pleased with my piano. Its tone is the sweetest and construction perfect."

"I am well pleased with my piano and wouldn't exchange it for any other."

"Several have said that it has the sweetest tone of any they have ever heard."

"I am perfectly satisfied, as I am paying for mine in a way I hardly realize."

"The Ludden & Bates piano is the only one I ever saw for the price that I would recommend to one of my pupils."

mildly express our feeling. Everyone is "To say we are please would but carried away with it."

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